XIII

King DAVID's

Deliverance, and Thanksgiving.

Applied to the Case of Our

King and Nation,

In Two SERMONS,

The one preached on the Second, the other on the Ninth of *September*. 1683.

By *JOHN CAVE*, Rector of *Cold-Orton* in *Leicester-shire*; And Chaplain to the L. Bishop of *Durham*.

Si quis unquam fuit inter Reges, qui Davidis expressam & maximè luculentam imaginem referret, is sanè es, ita ut nemo tecum eatenus comparandus esse videatur. Amyrard. *Epistola ad Regem nostrum antè Paraphras. in Psalmos.*

Tum demum timentur Reges, cum in populos incidit Domini pavor. E periculis evadunt, cum Deus dat salutem, & eos eruit ex gladio maligno. Bochart. *Epistola ad eundem.*

The King's *Glory is great in* God's *Salvation: Honour and Majesty hath he laid upon him.* Psal. 21. 5.

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BIBLIOTHECA·BODLEIANA·

TO THE

Right Honourable, and Right Reverend Father in God,

NATHANAEL,

Lord Biſhop of DURHAM,

And Clerk of the Cloſet to his Majeſty.

MY LORD,

I *Moſt humbly dedicate theſe plain Diſcourſes to your* Lordſhip; *which though unworthy of your notice, I hope, may not be altogether unuſeful to ſome part of our World, at leaſt not to thoſe of my own Charge, among whom I am chiefly bound (by my beſt endeavours) to promote* Religion *and* Loyalty.

I know your Lordſhip *favours the Subject; and that you ſupport and adorn it, much more by your great and eminent* Example, *than ever I can do by Argument or Eloquence: Yet I have reaſon to conclude, that your ſingular* Goodneſs *and Candor, will eaſily overlook, or pardon, what your* Wiſdom *cannot patronize.*

And

And becauſe I am well aſſured, that your Lordſhip *is ſufficiently apprehenſive of the evil and ſpreading Effects of ſome Mens popular* Prints, *as well as* Preachings, *I hope you will be pleaſed to allow of my* affectionate *oppoſition, under the conduct of more powerful* Reaſoners.

It is, I confeſs, too evident, that the Miſactings of the real Papiſts, *and of our* counterfeit Proteſtants, *proceed rather from perverſneſs of Will, and frowardneſs of Temper, than from error of Judgment, or ſcruple of Conſcience: And therefore they ſeem to need more the* Schoolings *of the* Law, *and the* Rebukes *of* Authority, *than the Illuminations of the* Goſpel, *and the Warnings of the* Scripture, *the Doctrines, Exhortations, Perſwaſives of our* Reconciling Miniſtry: *And if they are not already* paſt feeling, *and incurably obſtinate, are like to profit more under an equal diſtribution of the* Acts *of* Juſtice, *than a* right diviſion *of the* Word of Truth.

Yet I have ſtill the charity to think, that many of thoſe, who by their *fair Colourings, and plauſible Pretences, have been drawn into* Conventicles, Covenants, *and the* Society *of a very vile Cauſe, do not err altogether of* malicious wickedneſs, *but partly through* ſimplicity of Heart; *like ſome of thoſe who followed* Abſolom. *And therefore though too guilty, yet not incorrigibly ſo, nor quite paſt the Cure, at leaſt not the benefit of ſofter Remedies; and ſuch we are commiſſioned to adminiſter,* meek Reſtauratives, *and rational Confirmations.*

But

But if our Sermons *alone will not prevail with ſuch as theſe, they may happily give edg and ſucceſs to the* Secular Sword, *and make even the* Law *a* miniſtration *of Love, as well as of Terror, by teaching them* to be ſubject, not only for Wrath, *but* for Conſcience; *and to be* Active, *as far as honeſtly they can, before they be* Paſſive *in their* Obedience; *aſſuring them, that* præſumptio eſt pro Authoritate imponentis, *that where they have not a clear and undoubted evidence of the contrary, they may ſafely conclude, that* Right *and* Truth *are on the* Governor's *ſide.*

My Lord,

I publiſh this Diſcourſe principally for the ſake of ſuch Men as theſe, who have been preached *into a diſlike of our* Civil *and* Eccleſiaſtical Polity, *and therefore may happily be* preached *out of it again: Men whoſe Intentions poſſibly have not been ſo bad as their* Cauſe; *but their ſimple Hearts* have been beguiled *with the* good Words *and* enticing Speeches, *of thoſe that* promiſed Liberty *and* Reformation, *while themſelves were* the Servants of Corruption, *and of a baſe Intereſt.*

Yet truly, My Lord, *I cannot expect any very good Fruit of my own, or of much better Sermons on the ſame Occaſion, even among this ſort of Men, if that viſible Hand of* Providence, *which hath of late ſo ſignally detected the Hypocriſy of their* Party, *hath not already* opened their Eyes, touched their Hearts, *and in a good meaſure wrought*

wrought off their Prejudices, and prepared them for contrary impreſſions.

But if this Publication, and the Prayers that attend it, obtain not all the good Ends of its Deſign; yet I ſhall think it ſpeeds well, if it meets with your Lordſhips Approbation, or kind Acceptance, as a real, though a very mean Teſtimony of my grateful ſence, of your ample and obliging Bounty, to,

My good Lord,

Your Lordſhips moſt

faithfully and humbly

devoted

Servant and Chaplain,

JOHN CAVE.

XIII.

King DAVID's Deliverance, and Thanksgiving.

SERMON I.

PSALM 18. 48, 49.

He delivereth me from mine Enemies: yea, thou liftest me up above those that rise up against me; thou hast delivered me from the violent Man.
Therefore will I give thanks unto thee, (or confess unto thee) O Lord, among the Heathen; and sing Praises unto thy Name.

THis *Psalm*, is a Song of Thanksgiving, penned by King *David*, in commemoration of his many wonderful and gracious *Deliverances*, from the Conspiracies and Assaults of his Enemies, the *Philistims*, *Syrians*, *Moabites*; particularly, rebellious *Absalom*, and bloody *Saul*;

as appeareth by the Courſe and Method of the Story, where it is recorded, 2 *Sam.* 22. In it, with an enlarged and exilient Spirit, the Spirit of a King, and of a Saint, he celebrates the *Almighty* Power and Goodneſs of *God*, by deſcribing his *Dangers* in the moſt black and terrible Images; and his *Deliverances* from them, in all the advantages of Repreſentation, which the Wiſdom of *Royal* and *Religious* Gratitude could ſupply. *The Sorrows of Death compaſſed me, and the Floods of ungodly Men made me afraid. The Sorrows of Hell compaſſed me about; the Snares of Death prevented me.* He goeth down to the Grave, yea, to Hell it ſelf, to ſample his Sorrows and his Fears, the *deviliſh* Malice and Cruelty of his *Enemies*. He goeth up to the Rocks, the high places of Strength and Safety, yea, to *Life* and *Salvation* it ſelf, in its Eternal Fountain, to furniſh him with ſome ſuitable Illuſtrations of that great Mercy, which ſo miraculouſly ſubdued his Enemies, and ſupported his Empire. In the Verſes before my Text; *The Lord liveth, and bleſſed be my Rock; and let the God of my Salvation be exalted: It is God that avengeth me, and ſubdueth the People under me.* What follows is the *Text*, to which I ſhall limit my Diſcourſe at this time.

Verſ. 4, 5.

> *He delivereth me from mine Enemies: yea, thou liſteſt me up above thoſe that riſe up againſt me; thou haſt delivered me from the violent Man.*

There-

Therefore will I confeſs unto thee, O Lord, among the Heathen: and ſing praiſes unto thy Name.

In theſe words we have an account,

I. Of *David*'s Deliverances from his Enemies, *verſ.* 48.
II. Of his devout acknowledgment of, and thankful return for thoſe Deliverances, *verſ.* 49.

Firſt, We have an account of *David*'s *Deliverances*; and therein theſe Obſervables.

1. *The Terms.*
2. *The Author.*
3. *The Manner thereof.*

1. The Terms of it, or the Evils from which he was delivered; expreſſed,

1. More generally; *from his Enemies.*
2. More particularly; *from the violent Man.*

2. The Author of thoſe Deliverances; and that is *God* himſelf, *He hath delivered me from mine Enemies: Thou haſt delivered me from the violent Man.*

3. The Manner of theſe Deliverances; *Thou haſt exalted me, above thoſe that riſe up againſt me.*

Secondly, We have a devout Acknowledgment of, and thankful Return for these Deliverances and Preservations: *Therefore,* ἐξομολογήσομαι σοι, so the *Septuagint* renders it, *will I confess unto thee, O Lord, among the Heathen; and sing praises unto thy Name.*

I purpose to speak of these in their order.

1. Of the Mercy, *David's Deliverances.*
2. Of the Duty, *David's Confession and Thanksgiving.*

And then make what Comparisons we fairly may, between King *David's,* and *our King's Deliverances;* to excite us to the performance of the same Duty, to promote the same religious Joy and Praise, at the time of our Solemn *Thanksgiving* and Festivity.

I. First then for *David's Deliverances. Deliverance* and Preservation, are *Acts* whereby *God* repeats the Wonder and the Mercy of his *Creation,* and giveth, as it were, a new Life, in the continuance of the Old; a kind of *Resurrection,* and revival, without any real *death. The People that shall be created, shall praise the Lord; i. e.* say some, the *People* brought from a low and despicable condition, next to nothing, or the *People* delivered from an imminent destruction.

Psal. 102. 8.

The *Deliverance* of a *King,* hath on it some special prints and signatures of the *Divine Power* and *Goodness. God* delivered *David from the Lion,* and

and the Bear, and the *uncircumcised Philistim*, when he was in a more private Capacity; but his Protections in his *Royalty* were more eminent and remarkable, and therefore he magnifies them in the *Verses* next to my *Text*. *Great Deliverance giveth he to his King, and sheweth Mercy*, that is, signal and extraordinary *Mercy, to his Anointed*. And when he sings a *new Song* of Praise, *Psal.* 144. 10. this is the Burthen of it, *It is he that giveth Salvation to Kings, who delivereth* David *his Servant from the hurtful Sword.*

In King David's *Deliverances*, we may observe;

First, The dreadful Evils and Dangers from which he was delivered: expressed,

1. More generally by *Enemies*. *Enemy* is a word common to *Men*, with *Devils*; and *David*, who stiles his Enemies, as you heard, *Floods of ungodly Men*, compares his Sufferings under them, to the *Sorrows* of *Hell*, the effects of a deep and *devilish* Malice.

Though not only the *Lives*, but the other *Rights* and *Properties* of *Kings*, are made by *God* more *sacred* and inviolable, than those of other Men; and though Obedience to Authority, is the *Mother* and the Nurse of *Welfare*, in *Æschilus* his expression; yet through the instigation of the *Devil*, the first *Plotter* of all Mischief, (who is naturally and originally θεόμοχος, a professed Enemy to God, and consequently to all who resemble him in Power and Goodness) are Discontents raised;

τῆς εὐπραξίας μήτηρ.

raiſed, *Sedition* and Rebellion *moved* againſt the beſt *Governors*. *Moſes* met with great oppoſition and contradiction; even his own Kindred, *Aaron* and *Miriam*, began to malign him.

To paſs by other Inſtances, we have a full one before us; *David*, I mean, *A Man after God's own Heart*, one who profeſſed and countenanced the True *Religion*; and a *King* of *God's* own making, crowned, anointed, and placed in the Throne, as it were, by his immediate Hand; who though he was a wiſe and gracious *Prince*, and *ruled them prudently by his Power*; yea, though he was popular for ſome time, and *whatſoever the King did, pleaſed the People*; I ſay, notwithſtanding all theſe happy Concurrences, theſe *Conſpiracies*, as *I may ſo ſpeak*, of *Vertue*, *Right*, *Prudence*, *Clemency*, He could not ſit quiet and ſafe in his Government; He found many *Enemies*, both at Home and Abroad. His own Son rebelled againſt him; And with *Abſolom went two hundred Men out of Jeruſalem*. He attracts the People's Eyes, by a *Princely* Grandeur, and ſteals away their Hearts by a popular Compliance, fair Speeches, and obliging Condeſcentions. *He riſes up early, and ſtands in the way of the Gate; and if any Man came nigh him, to do him obeyſance, he put forth his Hand, and took him, and kiſſed him.* By theſe *Artifices*, he ſoon gained many *Aſſociates*, who followed him, ſome of them perhaps in the *ſimplicity*, but the moſt, and the moſt conſiderable, in the malice and wickedneſs *of their Hearts*, to the great endangering of the *Crown* and Life of his Father.

2 *Sam.* 15. 11.

So

So apt are the *Sons of Belial*, who can bear no Yoke, to be complaining and quarrelling, not only under the most Just, but under the most merciful and easy Rule.

The *Spirit that is in us lusteth to Envy*, and is ever and anon murmuring at petty Grievances, and clamouring at every little Restraint of our Licentiousness, as a violation of our lawful Liberties and Privileges, and thereupon grounding Pretences for *Rebellion*; which *David* (in *vers.* 43. of this *Psalm*) calls, *the Strivings of the People*. The *beginning* of which *Strife*, as *Solomon* wisely observed, is as when one letteth out Water, which hath but a slender utterance at first, but it soon swells and rages, bears down all Dams, riseth above all Banks and Bounds, and spreads into a *Flood* of *Ungodliness*, an irresistible Torrent of Fury, Cruelty, and Treason: Which minds me of the *Prov.* 17. 14.

2. Second Thing, and that which was the greatest and more particular Evil, from which *David* was delivered, *the Violent Man*; Men, whose Discontents, at some seeming Errors in his Government, soon expressed themselves in diminishing and defamatory Speeches, wherewith they *reproached the Footsteps of God's Anointed*: And from these proceeded to Seditious *Petitions* and Remonstrances, under the colour of *preferring* a *Suit*, or *Cause*, as is expressed 2 *Sam.* 15. 4. Or in the Language of our Times, a **Grievance of the Subject**. These Discontents, by degrees, were confirmed into a Resolution to *seize* his *Guards*, and his *Psal.* 89. 51.

his *Perſon*, and ſo to give Limits to his *Dominion*; which perhaps he intimates by that *gathering* of
Pſal. 35. 15. the *Abjects*, and raſcality of the *People together* againſt *him*; or elſewhere, by the *gathering of the Mighty*; or more frequently, by their beſetting or *compaſſing him about on every ſide*; which traiterous Machinations, terminated in the higheſt inſtance of Diſloyalty, a *violent* attempt upon his *Sacred* Life.

But if the *Violent Man* may not here be interpreted indefinitely, or for a Band of *Regicides*; may we fix it upon *Abſolom*? Perhaps not; His *Cruelty*, it may be, was not ſo great as *his Ambition*; and he might be content to ſpare his *Father's Head*, if he could take the *Crown* from it; or elſe leave that horrid part of the Plot, to the management of *Achitophel* and his bloody Complices.

Saul rather ſeems to be the *Violent Man* in the *Text*; but we ſhall not ſtay to decide the competition, where each of them ſeem to have but too juſt a claim to this ugly Character.

Proceed we then to the

Second obſervable in *David's Deliverances*, and that is the *Author* of them, the great Governour of the World. *He hath delivered, Thou haſt delivered.*

Pſal. 68. 20. Indeed, all Deliverances are the Works of *God* himſelf. *He is the God of Salvation, to him belong the Iſſues from Death.* It is he alone that hath Goodneſs, Strength, and Wiſdom, ſufficient to diſcover concealed Dangers, and to deliver from them:

X111.

them: *Goodness* to exercise his Wisdom, and exert his Strength: *Strength*, to serve and perfect his Goodness; *Wisdom*, to guide and manage; both for a seasonable Detection, and an effectual Defeat, of the *Conspiracies* of subtil and evil-minded Men.

But there are some reserved Cases which are more proper to *God*, in which his Hand and Power is more visible; and those are Cases of great Extremity; such as *Jonas*'s in the *Whales Belly*; the *three Children in the fiery Furnace*; *Daniel*'s *in the Lion's Den*; *David*'s *in the depths* of his Distress, and when he was wholly destitute of all humane Aid: *I looked upon my right hand, and beheld, but there was no Man that would know me, Refuge failed me; no Man cared for my Soul.* Then he adds, *vers.* 5. *I cried unto thee, O Lord, I said, Thou art my Refuge, deliver me from my Persecutors, for they are stronger than I; thou art the helper of the helpless.* *Psal.* 142. 4.

So here in my Text, when Faction and Sedition was grown up to the height of Cruelty and *Violence*; when the *Plot* was come to the Birth, and the Fatal Blow ready to be given, then God delivers by his *Prerogative*, and *David* attributes it to him, not only eminently, but exclusively. *It is God that avengeth me*, it is *God*, and none but He; *Thou hast delivered me from the Violent Man*; Thou, and Thou only. And he gathers so much confidence from the single protection of his God, as I may so speak, that he defies whole Troops and Armies of his Enemies: *Though an Host should encamp against me, my Heart should not fear.* *Psal.* 27. 3.

He had found, by experience, that when *God* alone appeared for him, neither the Valour of *Abſalom*, the Policy of *Achitophel*, nor the Power of *Saul* could prevail againſt him; but *he delivereth him from all his Enemies*; from theſe, and from the worſt of them, the Cruel, the *Violent Man*. And ſo much for the *Author* of *David*'s great *Deliverances*, *The Lord, ſtrong and mighty.*

We come next to conſider, in a

Third place, The manner of this Deliverance; which maketh it ſtill greater, and more to be regarded.

It was a Deliverance from all his Enemies; the Murmurers of the *Country*, and the Rioters of the *City*; the Invaders of his *Prerogative*, and the *Conſpirators* againſt his *Life*; neither was it only a Deliverance from them, but a *lifting him up* above them, and a confirmation of his Dominion.

We ſhall ſtay here a little to open theſe Particulars, and ſhew you,

Firſt of all, That it was a compleat Deliverance.

Secondly, That it was an advantageous Deliverance; it put Him, and his Affairs, into a much better poſture than they were in before.

Firſt, I ſay, It was a compleat and entire Deliverance; a Deliverance from all his Enemies, and from all the Miſchief and *Violence* they plotted againſt him.

Some-

Sometimes our Eſcape from one Enemy, doth but expoſe us to another; and when *we flee from a Lion*, a *Bear* meets us.

Sometimes *God* delivers from *Death*, but yet delivers up to *Captivity*: As he would not ſuffer his People to be deſtroyed by *Shiſhak* King of *Egypt*, *Nevertheleſs they ſhall be his Servants, that they may know my Service*, and *the Service of the Kingdoms of the Countries*. He delivers them from *Deſtruction*, but not from *Slavery*; or he delivers out of Captivity, but not without ſome Marks, or Scars, of their former hard Uſage and Endurance: They are ſaved, like *a Brand ſnatch'd out of the Fire*, in the Prophet *Amos* his Compariſon; ſcorched, but not conſumed. 2 *Chron.* 12. 8 *Amos* 4. 11.

Sometimes he vouchſafeth compleat Deliverance, as he did to *Daniel*; the Lions were ſo far from devouring him, that they did him not the leaſt hurt: And as he did to the three Children; the Fire was ſo far from conſuming them, that it did not ſinge them, nor ſo much as the ſmell of it remain upon them.

And ſo it was here in this Caſe before us. *David* was delivered from all his Enemies, and from all the Effects of their Enmity; from the *Strivings* of the *People*, and the *Violence* of their Managers; from that ſort of Enemies that could colour and palliate their Deſigns, *ſpeak Peace to their Neighbours*, and pretend fair to their *King*; no leſs than from open and declared Rebels, who carry Weapons in their Hands, as well as Miſchief in their Hearts. Nay further, he was delivered, not only

from Death, but from *Seizure* and *Impriſonment*; from all Reſtraints of Power, and Diminutions of *Royalty*: as appeareth more fully by the Particulars of his Acknowledgment; Pſal. 116. 8. *Thou haſt delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling.* And for this reaſon he ſtiles it Great, becauſe it was entire and compleat Deliverance. Nay more than ſo;

Secondly, It was a beneficial and advantageous Deliverance; It placed him in better Circumſtances than he was in before; and by an admirable Contrivance of the *Divine Providence*, his Danger confirms his Safety; and the *ſubduing* of the *People*, contributes to his greater Exaltation.

He delivereth me from mine Enemies; yea, thou liſteſt me up above thoſe that riſe up againſt me. He ſpeaks it with a ſpecial *Emphaſis*; and it may denote theſe two things.

1. *An Eſtabliſhment of his Throne.*
2. *An Encreaſe of his Glory.*

1. It denotes, *An Eſtabliſhment of his Throne*; a new Guard and Defence upon his Perſon and Government. *Thou liſteſt me up*, (it is as much as if he had ſaid) thou ſetteſt me out of the reach, above the Power of thoſe that riſe up againſt me. *Lord, by thy Favour, thou haſt made my Mountain to ſtand ſtrong.* Pſal. 30. 7.

God gave him a new ſecurity of his Life and Peace; not only by giving him the Necks of his Enemies, delivering them mercifully into his Hands, the

the Hands of Juſtice, who had traiterouſly lifted up their hands, the *hands of Violence*, againſt his *Crown* and *Dignity*.

But alſo awakening *Him*, his *Counſellors*, and *Magiſtrates*, by the eſcape of ſo imminent a Danger, to greater Care and Vigilancy for the time to come.

It was *Machiavel*'s Obſervation of the *State* of the *Roman Empire*, That ſeeing it was deſtin'd to ſo much Grandeur, it was convenient that it ſhould be often Oppreſſed and Afflicted, or at leaſt Threatned and Endangered; that her *Rulers* might become more prudent and wary in defending of it, and procuring that greatneſs and ſplendor it was to arrive unto.

Cum Urbi *Romæ* tanta Imperii magnitudo fatalis eſſet, opprimi & vehementiſſime affligi eam oportuit, ut deinceps cautior, prudentiorq; fieret ad tantam Imperii molem acquirendam. *Mach. Diſp.* l. 2 c. 29.

It was not therefore without reaſon, that St. *Auguſtine* thought it neceſſary for thoſe *Heathens*, who *deified* all their Benefactors, to build one *Altar*, and pay ſome Homage to their Enemies, as reputing them one ſort of *Benefactors*. Doubtleſs, they keep not only the Courage, but the Wiſdom of a Nation awake, and make other *Princes*, as they did *David*, more ſafe, by making them leſs ſecure.

But as it denoteth the Encreaſe of his Safety: So,

2. *Of his Glory and Honour. In the time of trouble, he ſhall hide me in his Pavilion.* Which ſpeaks no leſs the *Obſcurity*, than the *Safety* of his Condition: But in the time of *Deliverance*, *He ſhall ſet me up upon a Rock*; as it follows, *my Head ſhall be lifted up above my Enemies round about me.* It ſpeaks the *Pſal.* 27. 5.

the Height and Eminency of his Power and Greatneſs, as Oppoſites illuſtrate one another: The confuſion of his Enemies, makes his Crown flouriſh; and his paſt Sufferings, enlarge the Felicities of his preſent Peace, like the Sun's ſhining with a greater clearneſs after an Eclipſe. *God* communicates ſome of his *Glory* with his *Goodneſs*, which leaves a Beauty, Gloſs, or Luſtre, upon the Perſon, like the ſhining of *Moſes his Face*, when *he was with God in the Mount*: And as *he giveth great Deliverance*, and *ſheweth great Mercy*, ſo he giveth great *Glory* to his *King*, to *David*, to his *Anointed*. And he expreſſeth the ſame in the 25*th* Verſe of this Pſalm; *Thy hand hath holden me up, and thy gentleneſs hath made me great.* Thy Gentleneſs, the *Septuagint* renders it, ἡ παιδεία σου, *thy Diſcipline*: and the *Hebrews* derive it, (as Dr. *Hammond* and others have obſerved) from a *Verb*, which ſignifies to *humble* or *depreſs*; plainly intimating, that *David*'s diſtreſs and danger, ſet him higher in Honour and Dignity than he was before: His Triumphs made him more glorious than his Tranquillity; and he had never been ſo great in *Chronicle*, if he had paſſed all his days in Peace.

With what Shouts and Acclamations of *Iſrael* was he welcomed home from his long Exile? How doth the Pomp of his Reſtauration greaten, proportionably to the Obſcurities and Indignities of his Rejection? Therefore when he thankfully recounts the Divine Mercies in other Deliverances, he ſtiles *God*, not only his *Salvation*, but his *Glory*, as before, *Pſal.* 3. 3. *My Glory*, and *the lifter up of my Head.*

Pſal. 62. 7.

Head, Which juſtifies our note upon this Circumſtance of his *Deliverance* in the Text; *Thou haſt liſted up my Head above thoſe that riſe up againſt me*; that is, Thou haſt given greater Luſtre to the Jewels of my *Crown*, and advanced me to greater Honour in the eyes and eſteem of my *People*.

I may add one thing more here, That this lifting up, may ſeem to be a Pledg of his *Heavenly Glory*, and of that never-fading *Crown* which ſhould flouriſh upon his *Head*, when everlaſting Confuſion covereth his Enemies.

And thus much for what I thought requiſite to be ſpoken upon the firſt part of my Text, *David*'s great and *glorious Deliverance*; *great*, in reſpect of the Evils he was delivered from; *great* and *glorious*, in reſpect of the Author, and manner of his Deliverance.

We come next to

II. The ſecond General, *David*'s devout *Acknowledgment of*, and *thankful Return for this his Deliverance*.

And if we look forward to his form of Thankſgiving, we ſhall ſee how congruous and ſuitable it was to the manner of his Deliverance; *I will extol thee, O Lord, for thou haſt liſted me up, and haſt not made mine Enemies to rejoice over me.* I will extol thee, becauſe thou haſt advanced me; I will *rejoice in the Lord*, becauſe my Enemies rejoice not over me. But to keep to the Text, we may Obſerve there, *Pſal.* 30. 1.

Firſt,

First, His pious and devout Acknowledgment; *I will confeſs unto thee:* So I crave leave to read it, not only becauſe it is ſo rendred by the *Septuagint*, and in the *Vulgar Latin*; but becauſe it removes the ſeeming Tautology of our Tranſlation, and affords ſome diſtinct Matter of uſeful and ſeaſonable Diſcourſe: For it ſeemeth to denote,

1. If not *David*'s conviction of the Being, and over-ruling Power of *God*, yet at leaſt a further confirmation of his Faith therein; and in that wiſe and good *Providence*, which intereſteth it ſelf in humane Affairs; and more eſpecially in the ordering and governing the *Kingdoms* of the World, and protecting in them his own *Deputies* and Repreſentatives; concluding alſo, from ſome notable Circumſtances in his own Caſe, that *verily* there is a Revenge for the Wicked, as well as a *Reward for the Righteous*; *Verily there is a God that judgeth in the Earth.*

2. It denotes his Reſolution to adhere to this God, and to continue ſtedfaſt in the practice and defence of his true Religion, againſt all Temptations and Oppoſitions; *I will confeſs unto thee, O Lord, among the Gentiles.* The *Gentiles* themſelves, 'tis true, by that ſmall knowledg which *Sin* had left them, did diſcern ſomewhat of *God* in the moſt ſignal and remarkable Paſſages of his *Providence*; yea, their *Poets* ſung unto, and celebrated the Praiſes of their Gods, under the Title of Δωτῆρες ἐαων, The Givers of good Things.

The

The *Roman Captains* having conquered their Enemies, took part of the *Laurel* wherewith the Trumpeters were crowned, and laid it in the Lap of *Jupiter*: But theſe *Gentiles*, who were *Aliens to the Common-wealth of Iſrael*, were no leſs ſtrangers to *David's* God, neither did *they glorify him as they ought*, and *were thankful to him*.

In gremio Jovis Optimi Maximi deponitur, quoties lætitiam nova victoria attulit. *Plin.* Nat. Hiſt. *lib.* 15. *c.* 30.

Nay, in his Trouble and Affliction, they were ready to reproach him, and other true *Iſraelites*, for their truſt in God: for whoever they were, who upon all ſad Occaſions, were ſaying to him, *Where is now thy God?* It is ſaid expreſly, *Pſal.* 44. 14. *Thou makeſt us a by-word among the Heathen*; And therefore, though his confuſion in other reſpects *was continually before him*, he ſhews, that he was not aſhamed of his God, nor a weary of his Service, by owning him in the ſight of the *Heathen*, who ſo much deſpiſed and diſhonoured him, by their Idolatries and vain Superſtitions.

Pſal. 42. 3.

3. This *Confeſſion* argueth his confidence in the *Divine* Aid, his dependance upon *God* for help and ſuccour in the like danger. For after this manner his Faith was wont to reaſon, and draw concluſions, from his own and others Experiences: *The Lord hath delivered me out of the Paw of the Lion, and out of the Paw of the Bear; and he will deliver me out of the hand of this Philiſtim.* And, *Pſal.* 22. 4. *Our Fathers truſted in thee; they truſted, and thou didſt deliver them.* What doth he conclude from hence? Why, that *God* would be equally *gracious*, and *deliver* him too.

1 Sam. 17. 37.

And indeed, the experience of former *Deliverances*, may well give confidence of the continuance of them, that he that *hath*, *doth*, and *will* ſtill deliver. For to be ſure,

1. There can be no failure in his Ability and Power. In Men, there is many times this defect; ſo that we cannot wiſely and ſafely conclude of the one from the other, of future from former kindneſs, becauſe their Power and Opportunity, if not their Friendſhip, may ceaſe. But now there is no ſuch fear in reference to *God*; His ſtrength and might never abates; *His Hand is not ſhortned that it cannot ſave, nor his Ear heavy that it cannot hear.* *Darius* ſet his Heart upon *Daniel* to *deliver* him, and laboured it, but could not effect it; *but God ſent his Angel, and ſhut the Lions Mouths.* There is likewiſe,

*Dan.*6.21.

2. In God a perpetuity of affection; *'Tis of the Lord's Mercy that we are not conſumed, becauſe his Compaſſions fail not.*

And it is obſervable, how our good *King* glorieth and flouriſheth in this Confidence, yea, deſpiſeth the Force and Policy of his Enemies thereupon. *Why do the Heathen rage, and the People imagine a vain thing?* 'Tis, we know, ſpoken prophetically, of *Chriſt's Kingdom*; but it had a primary relation to his *own*, as the *Type* of *that*. And he expreſſeth a great aſſurance, that his Throne ſhall ſtand firm and unmoveable; and all the *Plots* and Conſpiracies, the Rage and the Malice of wicked Men againſt it, ſhall prove but *vain Imaginations*, and Impotent Attempts. Thus much for

*Pſal.*2.1,2.

David's

David's Confession, and *devout Acknowledgment of God's merciful Deliverance. I will confess unto thee, O Lord, among the Gentiles.*

I come now to the

Second and last part, *David's chearful Thanksgiving*; *I will sing of thy praise.* The ancient *People of God* were wont to record their special Mercies and *Deliverances*; as in their *Chronicles*, in the *Names* of their *Children*, and of their *Places*; so likewise in *Spiritual Songs and Psalms.* Thus did *Moses*, *Israels Deliverance* out of *Egypt*; *Deborah* and *Barak*, their victory over *Sisera*, and *Jabin* King of *Canaan. Isaiah* pens a *Song* of Thanksgiving before-hand, for the Peoples return out of Captivity, *Chap.* 26. We have *Hezekiah's Song* too, after recovery from his desperate Sickness. But to come home, we have *David* penning this gratulatory *Psalm*, and several others; yea, we read elsewhere of *what*, and to *whom* he *sung*; I will *sing of Mercy* and *Judgment*, Mercy to my Self, and Judgment to my Enemies; *Unto thee, O Lord, will I sing:* And he danced to his own Pipe, his Practices were Praises, and all the Motions of his Life kept time and pace with the Musick of his Mouth. *I will behave my self wisely in a perfect way*, &c. He shews his Thankfulness, not only in a suddain Rapture, or passionate transport of Joy, but in a steady practice of Piety; as appeareth by the following part of that *Psalm*, where he seriously resolves upon the well-ordering and governing of himself, *Psal.* 101. 2.

his Family, his *Kingdom*, that he would be holy and upright in his Converſation; that he would ſuffer no notorious wicked Perſon in his *Court*; nay, that he would endeavour to reform, or root out all ſuch out of his Dominions. *I will early deſtroy all the Wicked of the Land, that I may cut off all the evil-doers from the City of the Lord.*

I have done now with *David's Thankſgiving*, real as well as vocal; yea, I have done with my *Text* too, as it concerns *his* Caſe; but begin to conſider it as it concerns our *own*, μεταχηματίζειν ταῦτα, as St. *Paul* ſpeaks, to transfer and apply it to our own *King*, and his *Deliverance*; the Bleſſings we all enjoy thereby, and which this Day doth juſtly remind us of. And I doubt not but it will be eaſily made appear, how well the *Text* and the *Occaſion* ſuit and agree together; and that there is a manifeſt correſpondence in the Subject, the Terms, the Author, and the manner of the *Deliverance*. It will behove us to compleat the Parallel by our devout *Confeſſion* and *Thankſgiving*; which I ſhall endeavour to aſſiſt you in, by my *Exhortation* and Perſuaſives at the cloſe of my Diſcourſe.

But we are firſt to compare the *Deliverances*, and there to ſhew;

I. How they agree in the *Subject*: And here I need not tell you that they were both *Kings*, againſt whom there is (or at leaſt ſhould be) no riſing up, *Prov.* 30. And that their Monarchical Government was, after the Image of God's Monarchical

narchical, and ſuch as continued in the World without interruption, for 3000 Years together; yet it is worth your better notice, how much our Gracious Sovereign reſembleth the good King in the Text.

1. In his way of *Education*; being trained up, for ſome time, in the ſame School, the *School of Affliction*, where many Princely Vertues are moſt eaſily learned; not only *Piety* and *Patience*, but *Prudence*, *Caution*, *Thrift*, *Clemency*, *Modeſty*, and *Moderation* in time of Proſperity.

After *David* was King, God would not admit him to the exerciſe of his *Kingly* Power, before he had ſpent ſome Years under this *Diſcipline*: Which was exactly the Caſe of our preſent *Sovereign*, who was no ill Proficient under it, as will appear when we come, by and by, to obſerve his *Royal* Qualifications: But in the mean time I would note this; That though our *King* was the *Son* of Nobles, and this *Kingdom* the *Inheritance* of his *Father's*, and his by an indiſputable right of *Succeſſion*, as *David's* was not; yet there was as immediate an Hand of *God* in his *Reſtauration*, as in *David's Advancement*. The *Builders refuſed them* both, and threw them among the Rubbiſh of the People; but *God* in their ſeveral times, made them the *head-Stones of the Corner*, and his Doings were alike viſible, *and wonderful in each of them*.

So that by a different, a peculiar, and more intimate relation to *Heaven*, *He* may be ſaid to be *God's King*, and his Anointed, and his Perſon, and Power

Power more ſacred and venerable, upon that advantage of *Royalty*.

And if his *Juſtice*, in puniſhing none but the Violaters of his *Laws*; or his *Mercy*, in pardoning ſo many of them; If his *Prudence* in Government, or his condeſcending *pleaſantneſs* in Converſation; Nay, if above all, His *Conſtancy in the true Religion*, are any ways apt to ſtrengthen *Loyalty*, or ſweeten *Obedience*, He is in all theſe another *David*: And I give you this tranſient view of them, to render the Villany of his *Enemies*, black and horrid as *Hell* it ſelf, without Plea or Paint, without the mixture of any fair Colour, the leaſt degree of excuſe or mitigation. Which brings me to the ſecond thing in the *Parallel*.

2. The *Evils our David* was delivered from, and they too were *Enemies*, and *Sons of Violence*.

1. Enemies of all Sorts, of ſeveral Countries, of all Ranks and Qualities. *Gebal*, and *Ammon*, and *Amalek*; *Roman*, *Engliſh*, and *Scotch* Enemies. Enemies of the Hills, and of the Valleys; Enemies of high, as well as hot Blood; *Princes*, *Nobles*, *Commons*, and *Mechanicks*.

Yea, the *Enemies* of our *Lord the King*, ſeem to reſemble thoſe of our *Lord Chriſt*, the Spiritual *David*; *Scribes*, *Phariſees*, *Sadduces*; Lawyers, *Preachers*, *Hobbiſts*, who ſay there is *neither Angel*, nor *Spirit*; and by an eaſy Conſequence, neither *God*, nor *Devil*.

Preciſians,

Precisians, and Zealots, who would engross all *Religion*; and prophane dissolute Persons, who profess *none*. And it is very observable, that these sort of Men had a large share in the late Damnable *Conspiracy*. And the Character which *Eusebius* long ago gave their Forefathers in *Infidelity*, fits them exactly well; τῆς ἀθέου πλάνης σύστασις, A Confederacy, Band, or *Club*, of Atheistical Deceit, Men throughly *Antimonarchical*, who can no more endure a *God* in Heaven, than a *King* upon Earth.

He had *Preaching*, *Petitioning*, *Voting*, *Associating* Enemies; such as, if you would believe them, hated only *Arbitrary Power*, dreaded *Popery*, stickled for *Legal Privileges*; and had no worse Design in seizing the *King's Guards*, than the Defence of his *Person*, the Reformation of his *Council* and *Magistracy*, and the Security of *Religion*; by finding out a better *Successor* to the Crown, than God had yet provided.

But we may conclude, from very ill Effects of the like demure and plausible Pretences to the *Father*, how much Mischief was intended the *Son*, even by the same sort of Men, who thus palliate *Treason*, speak Peace to their Neighbours, and are ready, upon all Occasions, to suggest to them, that it is only their Love to their *Country*, and their Zeal for their *Religion*, which brings their *Loyalty* into suspicion. Whereas in truth, with all their fair Professions of their own Innocence, and good Affection to the *Government*, they take all Opportunities, either secretly to whisper false Fears and Dangers

Dangers into their Neighbours Heads; or else to fill them with open Complaints and Invectives against the Remisness of some, or the Rigor of others, in Publick Places, till at last they so poison and enrage their shallow Admirers, that they are ready, upon the first Occasion, to break out into open Hostility; and to break through all Difficulties and Dangers, to accomplish their Bloody Purposes; and so to become the other sort of Enemies we spoke of; if not more dangerous, yet more daring and *violent*, who are all for *killing*, and *taking possession*.

Who are for *smiting* the *King*; but not the *King* only, as *Achitophel* was, but will have his *dearest* and *only Brother*, his prime *Counsellors*, *Judges*, *Magistrates*, to share his Fate: And in their *breathings out of Slaughter*, saying with that Enemy, *Exod.* 15. 9. *We will pursue, we will overtake, we will divide the Spoil; Our Lust shall be satisfied on them; we will draw our Sword, and our Hand shall destroy them.* Sure theirs would have been the *Lust* indeed, the Sport and Wantonness of Cruelty, to have killed, and flayed, and stifled, as in their Revenge and Rage they propounded.

The *Jesuited Papist*, that Man of Blood and Massacre, to be sure will be presently taken upon suspicion for *the Violent Man* in our Case; and upon a through-examination of his Principles and Practices in our own *Kingdom*, and that not only in the days of our *Fathers*, but in this present Age, we can by no means acquit him. He had his Head

Head and Hand deep enough in the *Popish Plot*, and no doubt acts still a subtil and spightful part among the several *Sects* of our Dissenters.

But in good earnest, they deal a little too hardly with him, who would lay this *Plot* too at his Door, and give out, That those very Men, who open so loud against *Popery*, and will never be gotten off of that haunt, are themselves *Papists*: But the folly of this setting the *Devil* against himself, and making *Satan* to cast out *Satan*, is manifest to all Men, whose Reason and Knowledg is not as *implicit* and *blind*, as the *Papist*'s Faith and Obedience.

Methinks they had better try whether they cannot help their Cause a little, by making the *Iniquus Homo* in the *Text*, the same with the *Inimicus Homo*, the *Envious Man* in the Gospel, as St. *Hierom* doth; and so shift off the *Plot*, not to the *Jesuit*, but to the *Devil* himself, their common Counsellor and Prompter.

The *King* knows, and we all know very well who our *Violent Men* were: The great complainers of *Violence* and Oppression, the True *Protestants*, that seldom or never came to *Church*, or at least came not to our Solemn *Prayers*, or came not up to the *heights* of our *Regular Service*.

Such whom Indulgence and *Toleration* had emboldned to rebel for Dominion, and to abuse their Liberty of *Assembling* for *Devotion*, to meet together for War. In a word, a sort of *Fanatick* Miscreants, who were as far from being *true Protestants*, as they were from being *good Subjects*.

And it is *God* that hath in good measure *avenged* our *David of these Violent Men.* One fell by the Hand of *God*; Another by his *Own*: Some have suffered the Justice of the *Nation*; some are fled from it, and the rest are reserved in *Custody*; where we leave them to the *Justice* of the *Law*, and the *Mercy* of *God*:

And proceed to the

3. Third Particular; The Author of the *King's* and the Nations Deliverance from them. *God is seen indeed* in the *Judgments* that *he* executes; but they are his *strange Work*, which he delights not in: But *Mercy* is his Darling *Attribute*, most natural and proper to him, as I may so speak, and he glorieth most in it. Punishment is an Act of Power; but Protection and Mercy, are the Works of Honour: And therefore *Princes* depute their Administration of *Justice*, and their Power of punishing, to their Officers; but *Acts* of Grace and Pardon, they reserve to themselves, as a more sacred Impress, and more immediate Character of *Royalty*.

In like manner, *God*, who is glorious in all his *Attributes*, singles out his *Goodness*, his Acts of Protection and Deliverance, as the most eminent displays of his *Glory* and *Greatness*. For when *Moses* desired to see his Majesty in its most ample extent, in all its *Pomp* and *Grandeur*, he only caused his *Goodness* to pass before him. And as his Glory is seen more or less in every Act of his *Goodness*,

neſs, ſo it ſhines out fully in the preſervation or deliverance of good and great Men, who are Publick Bleſſings; in whoſe Sufferings, and in whoſe Salvation ſo many partake, as being the *Shields*, the Supporters and *Foundations* of a *Nation*, in the *Scripture*-Alluſions. And ſeeing the *Shields of the Earth belong to God*, as in regard of their Honour and Office, ſo in regard of *God*'s ſpecial care of, and watchful Providence over them, (He being their Shield, as they are ours) ſome Beam or Ray of the Divine *Soveraignty* ſeemeth to be *eclipſed* in their Dangers; but all its *Glory* breaks forth in their *Deliverance*.

As all *Kings* are *God*'s Kings, and his *Anointed* by Name and Office, by ſpecial Propriety and Repreſentation; So the *King* in the *Text*, and our *King*, are his, by moſt ſignal and eminent Preſervations, Protections, and *Deliverances*; ſuch as proclaim their *Divine Author*, preach *God* to an unbelieving World, and give him all the *viſibility* that his Nature is capable of. So *that a Man* (any Man, a mere Man, one that hath none but the light of Natural Reaſon to ſee by) *may ſay, Verily there is a God that judgeth in the Earth.* *Pſal.* 58. 11.

However, that taking Title of *Liberatores Patriæ*, The *Saviours* of their *Country*, ſhould have been miſapplied, to the Murderers of their *King*; *God* hath been really our *Juvans Pater*, our mighty Helper in diſtreſs, the *Father* and Author of his *Majeſty's Deliverances*, in a moſt apparent manner,

at ſeveral times, and by various means, I had almoſt ſaid *Miracles*.

And if we do not trace the *Providence* of *God* in relation to him, ſo far back as his wonderful eſcape at *Worceſter*; We muſt reflect upon it in his coming home from *Exile*, becauſe perhaps we have not yet, in the Story of any Times, at leaſt not of our own *Nation*, a more plain diſcovery of the *Hand of God*; a more convincing demonſtration, *That the moſt High ruleth in the Kingdom of Men, and giveth it to whomſoever he will.* And, I hope, it may help to promote the Joy and Thankſgiving of this *preſent Day*, and to confirm our Faith in the *Divine Power* and *Mercy*. If we call to mind his *Wonders of Old*, particularly that great *Miracle* of his *Majeſty's Reſtauration*; A Work which was accompliſhed by *the Arm of God made bare*, deveſted of all Humane Aſſiſtance. For our *Gracious King* (whom God keep long there) was not poſſeſſed of his *Throne*, until his Friends had in vain tried all ways to reſtore him, and his Enemies eſſayed whatſoever their utmoſt Malice and Cunning could ſuggeſt againſt him: A formidable and ſucceſful Army was ſcattered without a Blow; a Victory obtained without Fighting; the *Enmity* ſlain without the Wounds of our *Enemies*: Terrible things, which we looked not for, were wrought for us by the Hand of the *Almighty*; in a kind of Parallel and Proportion to the Deliverance of *Iſrael* at *the Red Sea*; *We all ſtood ſtill, and ſaw the Salvation of God.*

Dan. 4. 32.

And

And truly, whilſt we conſider the indefatigable and crafty Endeavours of the *Popiſh* Faction ever ſince, to introduce *their Religion*, either by laying aſide, or taking off [*quâcunque arte, omni ratione*] an *Heretical Prince*, as they eſteem ours. And on the other hand, whilſt we conſider the menacing Ambition and Revenge of others, whom I would rather call *Proteſtors* than *Proteſtants*, the Intereſt they had in the factious enraged Multitude, whom they had ſtirred up, as *Corah*, *Dathan*, and *Abiram*, did the People againſt *Moſes* and *Aaron*; and the aſſiſtance they had from their many *Preachers* of *Sedition*, who in their ſeveral Quarters, or *Congregations*, like *Sheba* the Son of *Bichri*, blew a Trumpet, and ſaid, *We have no part in* David, *neither have we any portion in the Son of* Jeſſe: Or like the *Gracchi* at *Rome*, who could talk the People into *Mutiny* at their pleaſure. Or, laſtly, like *Demetrius* the *Silver-ſmith*, who by one *Seditious* Oration, *filled with Uproar the whole City of Epheſus*.

Again, whilſt we conſider how many Seditious and Scurrilous Pamphlets were put into truſty Hands, who were ready to lend them to ſome, and talk them over to others, with their own Additions and Remarks, for the more effectual *promoting Rebellion* and *Treaſon* throughout the Land, for the conjuring up of thoſe *Venti Typhonici*, reſtleſs and *violent* Spirits, whoſe work it is to *take Peace from the Earth*, and to caſt all into Confuſion.

Once

Once more; Whilſt we conſider the great ſpreading of that Malignant *Popiſh* Principle, even amongſt our *True Proteſtants*, (as they loved to call themſelves) That *Finis dat, non tantum amabilitatem, ſed bonitatem mediis*; and that we *may do Evil* that Good may come of it; that we need not ſtick at any thing, though never ſo lawleſs and *violent*, for that which we think to be *God*'s Cauſe, and the Intereſt of *Religion*; I ſay, whilſt we conſider the variety of the Enemies of the *Government*, their Quality, Number, Strength; their Stratagems, Aſſociations, Conſpiracies, we cannot but diſcover *Miracles* of the *Divine* Power and Goodneſs in our *King*'s continued Defence and Preſervation; only ſhort, if ſhort at all, of thoſe of his happy Return to us from a tedious *Exile*.

Yea, what a viſible ſignal Hand of *Providence* was there in his, and the *Kingdom*'s *Deliverance* from this Plot, the moſt barbarous and bloody that was ever laid ſince the *Gun-powder Treaſon!* For how much of Accident and Caſualty ſoever there appeared to be at firſt in the Fire at *Newmarket*, we cannot but conclude, by the happy Event, that *God was in the midſt of that Fire*; and that it was not kindled ſo much in Judgment to the particular Sufferers, as in Mercy to the *King*, and to the whole Nation; a Fire of *Defence*, and not of *Deſtruction*: And we may ſay, *We were delivered* (without a Compariſon, without a ſo as) by Fire.

God,

God, who is sometimes said to make his *Angel-Ministers a Flame of Fire*, may by as easy a Figure, be said to have made that *flaming Fire*, a Guardian *Angel*, a *Minister* of Preservation to the King and Kingdom; And that when the Conspirators were ready to seize upon the *Royal Prey*, and divide the Spoil, crying out with *David*'s Enemies; *Ah, so would we have it; persecute and take him, for there is none to deliver.* *Psal.* 71. 11.

And methinks 'tis strange, that the *Plotters* of, and Well-wishers to that *hateful Iniquity*, should not be more forward to give *glory to God*, who hath *spoken to them out of the Fire*; and that in so remarkable a Circumstance of their Defeat, they should not be more ready to own the Eye and Hand of that *God*, who *bringeth the Counsel of the Heathen to nought, and maketh the Devices of the People to be of none effect.* *Psal.* 33. 10.

Strange! that they should be no more ready to acknowledg with us, That *the Salvation of the Righteous is of the Lord*; and *that he is their strength in the time of Trouble.* That it is *he that avengeth our King*; he *that subdueth the People*; he that *delivereth* him *from his Enemies*, and *from the Violent Man.* *Psal.* 37. 39.

But so much for the *Author* of this *Deliverance*, the *God of our Salvation.*

4. For *the manner of it*; It was a *Defence* and a *Dignity*, as well as a *Deliverance.*

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1. It was *a Defence.* *God* hath made it a new Settlement to his *Throne*; an addition of Strength and Security to his Empire, by waſhing off the Paints, the Colourings, and Counterfeits, both of *Religion* and *Loyalty*; ſhewing him who are *True Proteſtants*, and who are *Falſe Brethren*; who are good *Subjects*, and who are Movers of *Sedition*, and inordinate *Seekers* of *Preheminence.* In a word, who are the Friends, and who are the Enemies, not only of the *Succeſſion*, but of the *Monarchy.*

Yea, *God* by this *Deliverance*, hath told our *King*, and his *Magiſtrates*, as by a Voice from Heaven, how much it concerns them to keep a watchful Eye, and a ſtrict Hand, upon Men of ſuch lewd, looſe, and dangerous Principles; to mark their Motions, obſerve their Tendencies, and by prudent and timely Reſtraints, to curb the firſt ſtirrings of *Rebellion.* Yea, from the miſcarriage of this Attempt, we may conceive ſome good reaſon to hope, that *the Workers of Iniquity are* already *fallen*, and *are ſo caſt down, that they ſhall not be able to riſe. Their Sword ſhall enter into their own Heart, and no weapon formed againſt us ſhall proſper*; *But the Tranſgreſſors ſhall be deſtroyed together, and the end of the Wicked ſhall be cut off*; *and ſuch Violence be no more heard in our Land.*

Pſal. 36. 12.
Pſal. 37. 15.
Pſal. 37. 38.
Iſa. 60. 18.

We have reaſon to hope, that *God who hath* graciouſly *delivered the Soul of our King* from this *Death*, alſo hath now *delivered his feet from falling*; that he hath not only *ſtilled the Raging of the Sea,*

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the Noiſe of the Waves, the *Tumults of the People*; but thereby brought our *Soveraign* into his Haven: And that the Winds and Storms which ſo lately ſhook and threatned our *Royal Oak*, have only ſetled it, and given it a ſurer and firmer rooting; and that our Government ſtands upon a more ſtable and durable Baſis than heretofore, if God ſo pleaſe.

2. We may look upon the *Deliverance*, for which we *bleſs God this Day*; not only as an occaſion of mending our *Fences*, of *ſtrengthning our Gates*, and our Guards, and conſequently re-eſtabliſhing of our *King's Throne*; but alſo as a means in the good Hand of God, of enlarging his *Dignity* and *Greatneſs*; *God* thereby encreaſing his Glory, bringing forth his *Righteouſneſs* as *the Light*, and his *Judgment* as *the Noon-Day*; making his *Majeſty* more terrible in the Eyes of his Enemies; more dear and honourable in the Hearts of his Friends, as a new Bleſſing from the Hand of *God* our *Saviour*.

SERMON II.

PSALM 18. 49.

*Therefore will I give thanks unto thee, (*or confeſs unto thee*) O Lord, among the Heathen; and ſing Praiſes unto thy Name.*

WE have heard what are the Mercies, and manifold Advantages of our *King's Deliverance*; We are to ſee next, What is to be the Return of his and our *Devotion:* Yea, we are taught already, by the *Royal* Pattern in the *Text*, it muſt conſiſt of two parts.

I. *An humble Confeſſion.*
II. *A ſolemn Thanksgiving.*

I am not here to tell you the *King's* Duty, but our own, by his *pious Declaration*, and his appointment of this Day's Solemnities: He hath told us himſelf, That he very well underſtandeth it, and will be our great Example in his religious performance thereof.

When *David* kept a Faſt, all the People took notice of it, and it *pleaſed them*, they were delighted to do as their *King* did. And it is the happineſs of this Day, which we now celebrate, and we ought thankfully to acknowledg, that we may bleſs *God* in our *Congregations*, from the Example of the *Court*, and the *King*, *the Fountain of Iſrael*. And that,

2 *Sam.* 3. 36.

Pſal. 68. 26.

Firſt; By ſuch a Confeſſion unto him, as implieth,

1. An acknowledging and owning, though not by a new, yet by a repeated and renewed Homage, the *Infinite Being*, *Power*, and *Providence of God*; that *the Lord liveth*, and *that to him belong the Iſſues from Death*. *That Power belongeth unto him*; *and in the Lord* Jehovah *is everlaſting ſtrength*. That he is able, not only to work, but to command; not only to command, but to create Deliverance, and fetch it out of the greateſt diſtreſs and deſolation, when *there is none to help*, or *vain is the help of Man*. That he *goeth forth in his ſtrength*, *conquering*, *and to conquer*: *That he hath repayed Fury to our Adverſaries*, *and Recompence to our Enemies*; given *Salvation* to our *Prince*, and *delivered* Charles *his Servant from the murthering* Blunderbuſs.

God, who *dwelleth* in a *Light inacceſſible*, which neither the Eyes of our Senſe or Reaſon can bear; doth yet, after a ſort, ſhew himſelf in this lower World to pious Obſervers, in the ordinary effects of his Wiſdom, Power, and Mercy: But is much more

more visible in such extraordinary *Acts* of Protection and *Deliverance*, as this which we now celebrate; upon this there are such special impresses of *Divinity*, that we must be senseless and stupid, at least Irrational as well as Irreligious, if we do not see and own *God* in it; if we do not *regard the Lord in such Works*; consider and *acknowledg him in such wonderful Operations of his hands.*

2. This *Confession* implieth, a stedfast adherence to God; a *walking* in *his* Name, being *faithful* to his Covenant, constant in his *Religion*, zealous for his Glory, in the midst of the greatest temptations to *Apostacy*. *We must confess him among the Heathen.*

When the King, like that religious *Emperor*, sets his *Crown* upon the Bible, and the *Power* of the Prince, is a guard and support to the Power of *Godliness*; when the profession of the True Religion maketh us Rich and Honourable in the World, and all about us are ready to commend, encourage, and wish us good Luck in the *Name of the Lord*; *God* will want no *Votaries*, none to make *their boasts of him*, and *to tell of all his marvellous Acts.*

When God causeth the South Wind to blow upon his *Garden*, and the *Sun* of Prosperity to shine gently upon his Field, the *Church*, the *shallow-rooted Corn* will put forth, and spring up as fast as the rest; but it cannot abide unseasonable Weather, too much Heat or Cold nips or blasts it.

Every one will be a *Saint*, when Religion is in Credit, and *Godliness is Gain*; but when *Tribula-*

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tion or Perſecution ariſeth, becauſe of the Word, by and *by*, many *are offended*, and ſlink away from a perillous Profeſſion.

Such were the *Samaritans*, that when the *Jews* were in proſperity, would profeſs themſelves to be of the *Jewiſh Religion*; but when the *Jews* were in Adverſity, would diſclaim *them* and *their Religion*. Such were thoſe wavering *Time-ſervers*, who were *Proteſtants* in King *Edward*'s Reign, *Papiſts* in Queen *Mary*'s, and as *true Proteſtants* again as ever in Queen *Elizabeth*'s Days. And many ſuch there are now among us, whoſe *Religion* is their Intereſt; *who are wiſe to underſtand the Times*, and to ſave their Purſes.

But if Worldly Conſiderations make other Men *Converts*, *God* grant they may never make us *Apoſtates*: That neither the *ſpoiling*, nor the encreaſe of *our Goods*, may move us from our *Chriſtian* Stedfaſtneſs and Reſolution. It is ſtoried of a *famous Nobleman*, who when he was depoſed from all his Honours, becauſe he would not forſake his *Religion*, and afterwards reſtored to them again, as a new Temptation to renounce it; He gave this reſolute Anſwer to the King of *Perſia*, *Si propter iſta me denegaturum Chriſtum putas, iſta denuo accipe*; If you think I value my Honours above Chriſt, pray take them from me again. We have another Inſtance, not altogether unlike this, in St. *Baſil*; The *Emperor* ſent to him to ſubſcribe the *Arrian* Hereſy; and ordered his Agent to treat him, at firſt, with fair and enticing Speeches, and the promiſe of great Preferments: which he did; but to them

Hormiſdas.

Theod.

them the good Man replied, Alas! these are Arts to inveigle Children; but we that are nourished and taught by the *Holy Scriptures*, are readier to suffer a thousand Deaths, than to renounce one *Article* of our *Creed*. And when he that dealt with him, proceeded from Entreaties to Increpations, and told him, He was mad; his meek return was, *Opto me in æternum sic delirare*, God grant I may be always thus mad, that neither Enmity nor Friendship, Fears nor Hopes, may move me, or draw me off from bearing Testimony to the Truth of *Jesus*.

We do not, we cannot confess to God aright, if we are not as ready to own him, and glory in him, among his Enemies, as among his Friends; when the Profession and Practice of the True *Religion* of our *Saviour*, shall bring us to taste of his bitter Cup; and we shall be hated of all, that is, of the generality of Men, for his *Name*'s sake, for adhering to his *Truths*, as they have been delivered in the *Scriptures*, and taught in the best and purest *Ages* of the *Church*.

Then, and not till then, will it appear, that we are acted by *David*'s Spirit, when we are ready to speak, if need be, of God's Testimonies, even *before Kings that oppose them, and not be ashamed of them*. Then do we approve our selves the Servants and Worshippers of *Daniel*'s *God*, when we own him with the hazard, nay, with the certain loss of Reputation, Liberty, and utmost danger of Life it self.

This Constancy and Courage for the *Truth*, was it which denominated those *Heretick Christians*, of former

former Ages, *Confeſſors*; namely, their taking up their Maſter's Croſs, and owning him among their *Heathen* Perſecutors.

My Brethren, through the infinite Patience and Goodneſs of God towards us, who have deſerved no ſuch thing, we have been delivered from our Blood-thirſty Enemies, *Papiſts*, and another ſort of Men, who have made uſe of the *Proteſtant* Name, as a Cloak to ſecure them in oppoſing of the Proteſtant Cauſe, and undermining the *Eſtabliſhed Religion*: And we are at preſent exempt from thoſe Sufferings and *Martyrdoms*, which in other Ages, and in our own Country, have been the Lot of *God*'s moſt faithful Servants.

But alas! we know not how ſoon our Heaven may overcaſt again, and the Clouds follow after the Rain. The great Fear is, leſt the *Papiſts* ſhould imitate the *True Proteſtant* Policy, and either purſue their Old, or ſet on foot a New *Plot*, in hopes that if it do, or do not take, they may leave it at other Mens Doors; and as eaſily now make the World believe, that it was a *Phanatick Plot*, as the *Phanaticks* could hope to perſwade us, that *theirs* was a *Popiſh* One; and ſo the latter end of our Fears and Troubles, may prove worſe than the beginning.

It will be the wiſdom of our Piety, in the midſt of our *Jubilees* and Triumphs, to prepare for new Dangers and Trials, and to reſolve, That the *God* of our Mercies and Deliverances, ſhall be our *God* in every Condition; that his Rod as well as his Staff

Staff ſhall comfort us; and that we will put our whole *truſt in him*, as well when he *ſlays*, as when he ſaves us. This God ſhall be our God *for ever and ever*; he ſhall *be our Guide, even unto death*: And this minds me of a

Third Particular, in this our Confeſſing and Acknowledging of *God's Almighty* Goodneſs in our Deliverance; and that is, Dependance upon him for relief and reſcue in the like diſtreſs. Let not our Courage ſink, our Spirits be diſquieted or dejected, with miſboding Apprehenſions of Future Evils; but let us humbly truſt in his continued Aid, who hath been our preſent help in Trouble, conſidering that, *Donando debet*, as St. *Cyprian* ſpeaks, God's paſt *Bleſſings* and *Deliverances*, if we make a good uſe of them, are Pawns and Engagements of Future; I ſay, if we make a due return for them, and a right improvement of them. Which brings me to the upſhot of all, the main Duty of my *Text*, and of *this Day* eſpecially.

II. The ſpeaking, *ſinging*, living, of *Praiſes unto the Name of our God*. What we have ſpoken already concerning *Confeſſion* unto *God*, may denote a ſerious and wiſe conſideration of his doings towards, and dealings with us, and ſome more ſilent ſhews of our *Gratitude*, in our adherence to him, and affiance in him. I am now to ſpeak of the *Solemn Proclamations* of his Greatneſs and Goodneſs, which we are to make with the Voice of *Thankſgiving*: When we have exerciſed our

observing Faculty, in regarding the Works of the Lord, we must employ our Mouths to express the Thanks of our Minds, and make *known his Faithfulness to all Generations.* πρᾶξις ἀκόλουθος τῆς θεωρίας, Action must follow Contemplation in our Case. And when we have considered the *Operation of God's Hand*, our *Mouth must praise him with joyful Lips*, not *concealing his loving-kindness and his Truth from the great Congregation.* We must employ the best Organ we have, our Tongue, (which the *Royal Psalmist* stiles our *Glory*) in this best, this *heavenly*, this *glorious* Service of *Praise*. And indeed, if a grateful Affection live in our Hearts, it will proceed forth of our Lips; there will be a Conspiracy, and faithful Correspondency, between our Mind and our Tongue; if the one be sensible, the other will not be silent. We *shall talk of his loving-kindness in the Morning, and of his faithfulness every Night, uttering abundantly the memory of his great Goodness, and singing of his Righteousness, making known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom*, according to the Expressions of our *sweet singer* in sundry places.

St. Basil *in Psal.* 28.

Acknowledgments of the Divine Goodness, and solemn Testifications of our thankful sense thereof, (how indisposed and averse soever our sluggish Minds are thereunto) was always, and ever will be, the principal and most noble part of all *Religion*, immediatly *addressed to God.* It is the only Heavenly Work that can be done upon Earth, the only joyful Employment which shall last to all *Eternity:*

Eternity; and which *ſhould ever wait for God in Sion*, and upon all occaſions, be exerciſed here in the Aſſemblies of the Faithful.

When the ordinary effects of the Divine Providence, do in any advantageous manner preſent themſelves to our view; when we peruſe the Volumes of Story, and therein obſerve the various Events of humane Actions; eſpecially the ſeaſonable Rewards of Vertue, the notable Protection and Deliverance of Innocence; and the deſerved Puniſhments of malicious Wickedneſs. Then is it ſeaſonable to *ſing unto the Lord a new Song*; to praiſe him in a high and exalted ſtrain, eſpecially upon ſo ſignal a manifeſtation of *Mercy* and *Judgment*, as that was which we celebrate *this Day*.

It was once ſaid of *Claudian*, That he wanted Matter ſuitable to the excellency of his Wit. But where is Wit and Eloquence worthy of this *Subject*? *Who can utter theſe mighty Works of the Lord*? Who *can* ſhew forth all his Praiſe? None ſo well as our chief Muſician, whoſe *Tongue was as the Pen of a ready Writer*. And we cannot do it better, than in a *Pſalm* of his compoſing. We have ſeen in *Scripture*, how they were wont to praiſe *God* with *Songs* and *Hymns*. And beſides *David*, we have inſtanced in *Moſes* and *Miriam*, *Deborah* and *Barak*, &c. and may add *Simeon* and *Anna*.

In the *Chriſtian Church*, after they had ended their *Love-Feaſts*, they began their *Hymns*, which were either taken from the *Scriptures*, or of their own compoſition: Which *Pliny* takes notice of, as of a great part, nay, as of the whole in a manner

of their Worſhip; that they did, *Secum invicem carmen Chriſto quaſi Deo dicere*; *That they joined together in ſinging a Pſalm to Chriſt as their God.* And indeed, it hath been the general and authoriſed practice of all Nations, in all Times, by compoſed *Hymns*, and *panegyrical Elogies*, to expreſs their Gratitude for the Gifts of Nature, and for the Benefits indulged by *Providence*. And ſhall not this ſtir our Emulation, and kindle our Sacrifices? Shall not our Devotion keep pace with, if not outgo theirs? Shall we not feel our Tranſports in ſo affecting an Occaſion? and in this ſenſe *give thanks unto the Lord among the Heathen, and ſing Praiſes unto his Name?*

Surely, if we conſider the neceſſity, as well as the comelineſs and expediency of the Duty, the Admonitions of the *Prophets*, as well as the Precepts of *Philoſophers*, and the Examples of both; if we conſider the greatneſs and imminency of the Danger, and conſequently the bleſſing of the *Deliverance*, we ſhall not want our *Hallelujahs*, we ſhall not want any incitement to, or aſſiſtance in this Duty of *Thankſgiving*; but as we have great reaſon to bleſs God, ſo I hope we *ſhall make our boaſts of him all the Day long.*

What a deluge of Confuſion were theſe poor Nations running into? How deep were the Diſcontents of the *People?* How ready the Tinder of unſatisfied Spirits, in all Parts, to take Fire, and break out into a devouring and irreſiſtible Flame? Which would ſoon have made this good Land, that *was before them like the Garden of* Eden, to *have*

been

been behind them like a deſolate Wilderneſs. How near was the *Glory departing from our* Iſrael? How near was the *Crown falling from our Head?* and all our Happineſs expiring with the *Breath of our Noſtrils?* We know not where the Rage and Cruelty of our Enemies would have ſtop'd: We know not how many beſides his *Royal Brother*, ſhould have *fallen on the Right*, and on *the left Hand of the King.* But we know, it was reſolved to follow the Blow at *Majeſty*, with a *Maſſacre*; and that ſeveral Perſons of *Quality*, and Place, the *Magiſtrates* of our Great *City*, and *Subjects* every where, of moſt eminent and tried *Loyalty*, were deſigned for immediate ſlaughter.

If this *Conſpiracy* had taken place, we ſhould not, in all likelihood, have been ſo much as a *People*, or a very miſerable *People*, if any at all: For it is not ſo many Heads of Men jumbled together, but ſo many placed in a due ſubordination, under Rule and Government, that make a *People*, a Body or Society of Men. The very Life and being of a Nation, are the *Laws* and Ordinances of it, whether *Civil* or *Sacred*: The *Civil* to make it a *Kingdom*, and the *Sacred* to make it a *Church*. When thoſe are at any time demoliſhed or diſſolved, we ceaſe to be either *Nation* or *Church*; and you may write *Lo-ammi* upon it, yea, *Lo-ruhamah*, no *People*, nor yet no Pity. And theſe were deſtined to ſpeedy deſtruction, with all their ſure Supporters, by the *Men of Violence* we have before deſcribed. *Curſed be their Anger, for it was fierce; and their Wrath, for it was cruel:* yea rather, bleſſed be *the moſt*

Hoſ. 1. 8, 9.

Gen. 48. 7.

moſt High God, who hath delivered theſe Enemies into our Hand, and ſtrangled all their teeming Hopes between the Womb and the World.

Indeed, the horror of the Miſchief intended, may a little chill the Mirth of this Days Thankſgiving, and cauſe us to *rejoice with trembling*, even at this our *Deliverance:* Yet may we hope withal, that that which damps the Blaze, will continue the Burning; that ſuch Abatements will help to keep Life in our Joy, and prolong, if not perpetuate our *Sacrifice* of *Praiſe*.

Perhaps, the contrivance of this Bloody and Barbarous Deſign was therefore permitted, that the diſappointment might be had *in everlaſting remembrance*, and celebrated as it is this *Day*. It may be this was done, that we might ſay *no more, The Lord liveth, who hath delivered us* from the *Treaſon* of pretended *Catholicks*; but the *Lord* liveth, who hath delivered us from the Tyranny and bloody Rage of wild *Fanatical Enthuſiaſts*.

How ſhould ſuch Conſiderations as theſe, the Conſiderations of our great Dangers, and our gracious Deliverances, enlarge our Hearts, fill our Mouths, act our Lives with the Praiſes of the Lord? What Memorials, and Monuments, and *Ebenezers* ſhould we every where erect? And how ſeaſonably may we at this time take to our ſelves words, The words of *the Royal Prophet* David? *Pſal.* 124. 6. *Bleſſed be the Lord, who hath not given us a Prey to their Teeth.* *Pſal.* 68. 20. *He is our God, even the God of whom cometh Salvation. God is the Lord, by whom we eſcape Death. God hath ſhewed us his Goodneſs plenteouſly*;

teouſly; and God hath let us ſee our Deſire upon our Enemies. And after theſe, the words of the *Courtly* Prophet *Iſay*, in a way of holy Triumph over our *Enemies.*

Aſſociate your ſelves, O ye People; and give ear, O ye of all Nations: or rather, ye of the ſeveral *Sects* and Parties in this *Nation, Gird your ſelves, and ye ſhall be broken in pieces: Take counſel together*, Plot, Conſpire, *and it ſhall come to nought: ſpeak the word*, appoint one Time and Place after another, for the execution of your bloody Purpoſes, *and it ſhall not ſtand; for God is with us.* *Iſa.* 8. 9, 10.

And that our glorying may not be in vain, it will concern us very much, to add Real Thanks to our Verbal; not only to *offer Praiſe*, but to *order our Converſations aright.*

Our Thanks muſt not ſtay in Words and Inſtruments, but proceed on to return of Affections and Actions. It muſt be *Actio Gratiarum*, a *doing*, a working of *Thanks*, as one ſpeaks.

When *David* had repreſented the difficulty, if not the impoſſibility of giving God due and full praiſe; *Pſal.* 106. 1. Who can ſhew forth all his praiſe? He tells us, *verſ.* 3. who come neareſt doing ſo, *viz. they that keep Judgment*, and *he that doth Righteouſneſs.*

Tacitus, ſpeaking of certain words of *Tiberius*, ſaith, they were *præclara verba, ſed non pro* Tiberio, *very excellent words, if* Tiberius *had not ſpoken them.* The like may we ſay of *Pſalms*, and *Forms* of *Thankſgiving*, in the Mouths of ungodly Men, they are good in themſelves, but not graceful in them: For,

Prov. 17. 7. For, *excellent Speech becometh not a Fool*; nor is *praiſe comely* for any but the *Righteous*: And *Tacitus* hit upon the reaſon of this too; *Nec enim ad hanc formam cætera ſunt.* His other Actions accord not with theſe, but ſound forth God's Diſpraiſe and Diſhonour, in a louder accent than this, wherein his Tongue and Lips ſpeak his praiſe. *Canticum novum & vetus homo malè concordant.* I think it is St. *Bernard's*; *The ſinging of a new Song*, without *the leading of a new Life*, is a moſt unpleaſant *Diſcord* in our *Gratitude*.

All Men, the worſt of Men, are bound indeed to praiſe *God* for his Mercies, common and ſpecial. It lieth upon them as a *Duty*, but it belongs not to them as a *Privilege*. *Unto the Wicked*, ſaith *God*, *What haſt thou to do to take my Covenant into thy* Pſal. 149. 3. *Mouth?* But *Iſrael* may *rejoice in God*. *Let them praiſe him in the Dance*, in the Dance as well as with the *Song*; in their Ways and Walkings *before God*, as well as with their Words unto him; in the regular Motions of their Lives, as well as with the Chantings of their Voice, or the Melody of *Timbrel* or *Harp*: for the *Lord takes pleaſure in his People*, and in their Services.

It is their Honour and their Priviledg to ſerve him; and he is pleaſed to own it as *his Glory*, to be ſerved by them: He *that offereth Praiſe, glorifieth* Pſal. 58. ult. *me*, *i. e.* if his Praiſe be attended *with a well-ordered Converſation*.

We then *thank God*, as we ought, for his Goodneſs, when we become good our ſelves; when we ſerve him with the Mercies we receive from him; and

and the mortifying of one Lust, will give more glory to God, than the singing of a thousand *Psalms*. We extol and honour *God* indeed, when we *look upwards* our selves; when we mind *heavenly* Things; when we walk in *a way* which is above to the Wise: Or in St. *Basil's* Expression, σπεύδομεν μετ' ἐπιστήμης ἐπὶ τὴν μακαριότητα, when we discreetly pursue or hasten towards everlasting Happiness; When we live up to the Principles of our Religion, and give *God* the *Worship* and *Homage* belonging to his *Majesty*. Hom. in *Psal.* 29. p. 181.

We make great shews, when we *assemble and meet together*, as we do this Day, to *render Thanks to Almighty God*, for the *Benefits received at his Hands*. And if this were to be performed with words only, with *Hosannah's* and *Hallelujah's*, and *Gloria Patri's*, and *Psalms*, and *Hymns*, peradventure we should do it well enough; but in the mean time, by our Lives and Actions, we provoke the *Almighty* with all variety of Offences: We do, daily and hourly, such things as we know are highly displeasing and odious to him. But we may assure our selves, these things will not only marr the Musick of our Thanksgiving, but render our *Deliverances* as insignificant as our *Praises*. Yea, every *Sin*, after such a Mercy as this, hath a double Guilt, the Guilt of *Ingratitude*, as well as *Disobedience*; and therefore threatneth us with new and greater Punishments, and to bring us nearer, if it may be, to Ruin, than we were before.

Seeing thou, O God, hast given us such a Deliverance as this; should we again break thy Command- Ezra 9. 13.

ments? Wouldſt thou not be angry with us, till thou hadſt conſumed us, ſo that there ſhould be no Remnant, nor eſcaping? I will therefore, with St. *Jude*, ver. 5. *put you in remembrance, though ye once knew this, how the Lord having ſaved the People out of the Land of* Egypt, *afterwards deſtroyed them that believed not.*

Never any People held their Happineſs by a fairer Charter than *Jeruſalem*, yet their Sins forfeited their Privileges, and defaced their Glory. And though God *ſpeak concerning a Nation, to build, and to plant it; if that Nation do evil in his ſight, he will repent of the good wherewith he ſaid he would beneſit them.*

Let us therefore, I beſeech you, not only thankfully acknowledg, but piouſly improve our Mercies, leſt our *Sins* provoke God to let looſe our Enemies again upon us, and ſuffer them to ſtrike Home, to execute their Malice, and *quench the Light of our Iſrael.*

Iſa. 14.29. Let us not grow careleſs, *becauſe the Rod of him that ſmote* us, *is broken*, leſt out of *the Serpent's Root come forth a Cockatrice.* Much leſs let us rebel againſt him, who hath ſubdued our Enemies, and ſo fall by that very Hand of his which delivered us out of Theirs; or rather deſtroy our ſelves, after ſo miraculous a Reſcue and Preſervation.

Livy. We learn this from the *Heathen* Hiſtorian; *Omnia proſpera eveniunt colentibus Deos, adverſa ſpernentibus; It ſhall go well with thoſe that fear the Lord, whilſt thoſe that deſpiſe him, ſhall fall before him.*

Valerius

Valerius Maximus attributed the Proſperity and Flouriſhing of the *Roman Empire*, to their great care, and ſcrupulous exactneſs, in every Part and Ceremony of their Religious Worſhip. Hence *Religion*, and the *Fear* of *God*, is by *Plato* ſtiled the Defence of Power; The *Kings* and the *Peoples Life-Guard* both. And *Plutarch* tells us, that it is συνεκτικὸν ἅπασι, καὶ κοινωνίας, the *Band of all Society*; and that we may as eaſily build a City in the Air, as ſettle and eſtabliſh a Common-wealth, where there is no Fear of God to ſupport it. And the Wiſe King *Solomon*, who ſpoke by Divine Inſtruction, aſſures us, that it is not only the Strength and Safety, but the Glory and Honour of a Kingdom. Righteouſneſs exalteth a Nation, puts a Dignity and Excellency, as well upon a People, as upon Private Perſons. Yea, the very Shadow thereof, hath proved (like St. *Peter's*) Healing to a State. For it was St. *Auſtin's* Obſervation, of the fore-named ample and glorious *Empire*, that God proſpered it for their *Civil Vertues*, though they had no *True Religion*: Yea, the Son of *Syrach* ſeems to attribute much to a Negative Holineſs; Ecclus 35. 3. *To depart from Wickedneſs, is a thing pleaſing to the Lord; and to forſake Unrighteouſneſs, is a Propitiation.*

Non mirum ſi pro eo Imperio augendo pertinax indulgentia Deorum excubuit, quod tam ſcrupuloſâ curâ parvula quoque momenta religionis examinare videretur.

Deus oſtendit præclaro Romanorum Imperio, quantum valerent virtutes Civiles etiam ſine vera Religione. *Epiſt.* 5. *ad* Marcellin.

Now if the upholding of *Civil* Order, and the Publick Reſtraint of the Extravagant Appetites and Luſts of Men, be ſuch an Honour and ſafety to a *Nation*; How much more is the Profeſſion of *True Religion*, and the Practice of Real Righteouſneſs? If *Hypocrites* have *their Reward*; How much

more will *David's Integrity* and Uprightneſs, *preſerve* both *King* and *People?*

It entitles as well to Temporal, as to Spiritual
Iſa. 1. 19. and Eternal Bleſſings; *If ye be willing, and obedient, ye ſhall eat the Good of the Land.*

Let it therefore be our common Care, as it is our joint Intereſt, to forſake thoſe *Sins* of ours, which weaken our Government, and waſte our Land; which ſap the Foundation, and ſhake the Fabrick of *Church* and *State*, more than any other Underminers and *Conſpirators*.

Let us endeavour, in our ſeveral Places and Capacities, to ſhew forth that exemplary Piety, and uniform Obedience, which *becometh* the Goſpel; which is the Strength and Ornament of the *Proteſtant Cauſe*, our Sanctuary in Trouble, and the *Glory* of our Proſperity.

Yea, let our *honouring of the King*, proceed from our *fear of God*; Our *Loyalty* be the genuine Fruit of our *Religion*; and the Conſcience of *God's Ordinance* and Command, be the Promoter and Guide of our ſubjection to the *Civil Power*. And conſidering that our Obedience to our Superiors, who are God's Vicegerents and Miniſters, is an eminent inſtance of our true Obedience to *God* himſelf; it will not be amiſs, nay certainly, it will be moſt ſeaſonable at this time, to give it its due place in my *Exhortation*, to that Holineſs and Righteouſneſs of Life, which is the beſt expreſſion of our Thanks.

The Excellent *Photius*, in his Notes upon the 13*th* to the *Romans*, preſſeth ſubjection to Governors,

nors, as a proper way of glorifying *God*; Thou gaineſt *by being a Subject*; not *only becauſe thou fulfilleſt the Command*, ἀλλ' ὅτι καὶ τὸν Θεὸν τιμᾶς, τιμῶν ὑπ' αὐτοῦ τεταγμένην ἐξουσίαν, *becauſe thou doſt honour God, in the honouring the Power ordained by him.* *Apud Oecumenium.*

I might forbear, me-thinks, to *put you in mind to be ſubject* to *Principalities* and *Powers, to obey Magiſtrates*, whilſt you have before you ſo many plain *Scriptures*, and ſo many *exemplary Providences*, preaching and preſſing that Doctrine. The Deliverance we celebrate; the Diſcovery and Puniſhment of the *Traytors*, as well as the *Leſſons* of *the Day*, tell us aloud, that God juſtifies and abets Rule and *Soveraignty*, and requireth ſubjection thereunto.

We are taught this, I ſay, by the *Word of God*, which engageth us to this Obedience, by as obliging Principles, as it doth to any part of Religion. And we are taught it too, in

The Second place, by *the Works of God.*

1. By *the eminent Judgments that have purſued and ſeized notorious Rebels.*
2. By *the admirable Preſervations and Protections of Soveraign Princes.*

1. By the final Judgments of God upon Rebels and *Traitors*. We find many of them in the *Scripture Hiſtory*; and we find there too, that none of them went to their Graves in peace. *Achitophel, Abſolom,*

Abſolom, *Sheba*, *Abner*, *Abiathar*, *Joab*, *Athaliah*, *Zimri*, *Adoniah*: They all paid dearly for the Miſchief they did, and ended their days in diſhonour, and left nothing behind them but the Memory of their Sin, and the Record of their Curſe.

Yea, if we examine other *Chronicles*, we ſhall find Inſtances of the ſame nature.

Suetonius, in the Life of *Julius Cæſar*, obſerved, that there was hardly one of his Murthers, (though a *Heathen*, and an *Arbitrary Prince*) that ſurvived the Wickedneſs three Years, *neq; ſua morte defunctus eſt*; all dying violent Deaths, ſome by Shipwrack, ſome in Battel; ſome by the Hand of Juſtice, others by their own. And *Marcellinus* relates it of the *Conſpirators* againſt *Gordianus* the Younger, *Quod velut clareſcente juſtitiâ cruciabilibus interiere ſuppliciis*; That *they died with exquiſite Tortures*, that *Juſtice might become more conſpicuous in their Sufferings*.

Vid. *Iſaac Caſaub.* Not.

All Stories are full of Examples of this kind, and no wonder, ſeeing it was a Truth known to a *Proverb* in *Solomon*'s time; *My Son, fear thou the Lord, and the King; and meddle not with them that are given to change: For their Calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both?*

Prov. 24. 22.

Whoſo breaketh a Hedg, a Serpent ſhall bite him; whoſo removeth Foundation-ſtones, ſhall be hurt therewith. Thoſe that break the *Laws*, which are the *Fence* and Security of a *Nation*, expoſe themſelves to certain Ruin.

Eccl. 10. 8, 9.

Thoſe

Those Turbulent and Seditions Persons among the *Jews*, who assumed to themselves the blazing Title of *Zealots*, who yet had more Heat and Passion, than Judgment or Religion; being prone to Mutiny and Faction, and ready to pretend Conscience, even for Rebellion it self; though they brought Desolation upon their own *City*, Ruin upon their *Nation*, they brought withall the severity of God's Judgments upon themselves. For as many punishments, as it is possible for Man's Nature to endure, were heaped upon them, μέχει καὶ τῆς ἐσχάτης τοῦ βίου τελευτῆς, as long as any breath of Life remained.

Προσῆκον ἕκαστοι τὸ τέλος, ἔνεργον τοῦ Θεοῦ τὴν ἀξίαν ἐπὶ πάσιν αὐτοῖς τιμωρίαν βραβεύσαντος. Jos. l. 7. c. 30.

St. *Jude* making mention of such as *did despise and speak evil of Dignities*, vers. 8, 11. says, *That they perished in the gain-saying of* Core.

This *Core* (or *Korah*) was a *Levite*, who by his Office was to have taught *Jacob God's Judgments*, and *Israel his Law*; but he being one of those *who corrupted the Covenant of* Levi, and did things very unbecoming his Character, drew three *principal Men of the Tribe of* Reuben, and then two hundred and fifty *Princes* of the *Assembly* (famous *in the Congregation*, *Men* of *Renown*, *popular Persons*, and *great Patriots*) into his Confederacy; and having gathered his *Associats* together, against *Moses* and *Aaron*, they stuck not to affront them, and throw dirt into their Faces: But by these Mens strange perishing in this gain-saying of theirs, the very Women (who usually make a part in such Factions) were convinced, that by this way of oppo-

opposing *Moses* and *Aaron*, they opposed *God* himself, the *Ordainer* and Abetter of their *Authority*; for the *Daughters* of *Zelophehad* could say, *Numb.* 27. 3. *Our Father died in the Wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of* Korah. Nay, the very words of the *Spirit of God*, concerning *Dathan* and *Abiram*, are express to this purpose; *Numb.* 26. 9, 10. *These were famous in the Congregation, (the great Independents of those Times) who strove against* Moses, *and against* Aaron, *when they strove against the Lord; and the Earth opened her Mouth, and swallowed them up together with* Korah, *when that Company died*; what time the *Fire devoured two hundred and fifty Men, and they became a Sign.*

A dreadful Sign indeed, unto all them who afterward should follow their steps; to whom, St. *Jude* saith, is reserved the blackness of darkness for ever. For what better end may they expect, that dare adventure upon the like Turbulent and Seditious Courses? The *Levite* begun the *Faction there*; and if he was not the beginner, we are assured, by his *Majesty's Declaration*, that he was the chief Promoter and Manager of our no less Damnable Conspiracy. Our *Fergusson*, as their *Korah*, by the like false Persuasions, draweth the Nobles after him; and no doubt made use of the same Motive, *viz.* the *Ruler's* assuming too much to himself, and his *invading* the *Peoples Rights* and *Liberties*, thereby to *instigate them to that resistance*; which if it escape the like punishment in this World, as it seldom

ſeldom doth, ſhall be ſure, if unrepented of, to receive the ſame *Damnation* in the next: Becauſe, *whoſoever reſiſteth the Power, reſiſteth the Ordinance of God*; and he will make them know ſo, ſooner or later, by the Vengeance which he executeth upon ſuch *Reſiſters*. And,

2. By thoſe wonderful Preſervations which he vouchſafeth to the Perſons *of Kings*; their *Proteſtions* being great and extraordinary, as their *Dangers* are: Whence they had the Title of θεοφύλακτοι given to them by the *Ancients*; particularly by St. *Chryſoſtom*, Δεόμεθα ὑπὲρ τῶν θεοφυλάκτων βασιλέων, We pray for Kings, whom God takes into his peculiar Care and Safeguard.

How many Aſſaſſins have found themſelves daunted with the Rays of *Majeſty*? And, like *Gowries* Man, who when he was prepared to kill King *James*, trembled in his preſence, and fell to adore him. *Gowrie's* Conſp. *fol.* 6.

How divinely was the ſame King preſerved from a deeper laid *Treaſon*, when the *Match* was ready to give fire to the *Powder*?

I cannot ſtay to inſtance in the many Preſervations and Deliverances of his Glorious Predeceſſor Queen *Elizabeth*.

We may ſee this Goodneſs of *Almighty God* to *Princes*, *Proteſtant Princes*, his *Kings*, and *his Anointed*, nearer home, and in a more affecting Inſtance, *our own gracious Soveraign*, whoſe many admirable Deliverances, ſpeak him the ſpecial *Favourite* of *Heaven*.

Camb. Eliz. Part 2.

Perez was wont to call himself, *Monstrum Fortunæ*, the Prodigy of Fortune; and our Prince may appear to us, *Monstrum Providentiæ*, the Prodigy of Providence; taking the word, as *Scaliger* applieth it to *Virgil*, *Monstrum sine labie*, a Prodigy of Perfection.

And let us beseech Almighty God, still to deliver him from the Evil Man, to preserve him from the Violent Man, to keep him from the Snare they have laid for him, and from the Grins of the workers of Iniquity; and that we, and all his Subjects, duly considering whose Authority he hath, may faithfully serve, honour, and humbly obey him, in God, and for God, according to his blessed Word and Ordinance, through Jesus Christ our Lord; who with him, and the Holy Ghost, liveth and reigneth, ever one God, World without End. Amen.

ERRATA.

Pag. 16. Line *ult.* read δωτῆρες.
Pag. 17. l. 2. r. *Triumphers.*
Pag. 24. l. 24. r. *stuffed.*
Pag. 53. l. 25. r. *signal.*

An

An Euchariſtical Ode to God our Deliverer, on the happy diſcovery of the late Treaſonable Conſpiracy.

I.

THou Great *JEHOVAH*, Mighty King,
Who can enough thy Praiſes ſing?
Or e're enough thy mighty Acts make known,
Which thou great *God* haſt ſhown
To us thy choſen Flock;
To us thy ſmall, but ſtill beloved Stock?
Wondrous, O *Lord*, are all thy Works, and great,
Thy Mercies ever Infinite.
Thou *Sion's* Foes does ſtill defeat,
And bring'ſt their darkeſt Plots to light.

II.

Great *King!* had'ſt thou not lent thine Aid,
And all our Foes diſmaid;
Had not thy piercing Wiſdom all their Secrets ſeen,
We, thy peculiar Lot, had been

Under th' insulting Tyranny,
Of a Malignant Enemy;
Who would have all thy *Temples* raz't,
And laid their stately Buildings waste;
Religion would have been no more,
Nor any left thy Holy Name t' adore,
But we should all have gone,
Hurri'd, by a relentless Foe, to swift Destruction.

III.

But silly Mortals think in vain,
E're to obtain
What the *Almighty* does deny,
In vain they his great Power defy,
And think in vain to hide, what he can soon espy.
He all their subtil windings sees,
And all their hidden Mysteries
His all-discerning Eyes can trace
Them, through all their hidden ways;
Can all their deep Designs reveal,
Tho dark as Night, and laid as low as Hell.

IV.

'Twas *He*, the *Mighty HE*,
Who sav'd us from the Enemy,

Did

Did ſave our *King* and Land,
From out the fierce Deſtroyers violent Hand.
Their ſpecious Shews, and ſubtle Arts,
Could not deceive the ſearcher of their Hearts.
He true Religion could deſcry,
From mere Hypocriſy:
He knew thoſe painted Tombs outſide,
Did but within a rotten Carkaſs hide;
He knew their Secret Plots, and them betraid,
Into the Snare which they for others laid.

V.

So periſh all, who *Iſrael*'s Peace moleſt,
Who *Iſrael* and God alike deteſt.
May *Sion*'s Foes be to confuſion brought,
And all who her Deſtruction ſought;
Who would have *Iſrael*'s King deſtroy'd,
And all the Royal Race beſide.
May all ſuch Plots as theſe
Be brought to light, and may at eaſe
Our *Iſrael* enjoy an everlaſting Peace;
While we our daily *Hallelujah*'s ſing,
To our Deliverer, *Iſrael*'s Mighty *King*.

VI. Begin

VI.

Begin, my Song, begin,
And thou great God of Verſe and Harmony,
Some of thy Fire into my Breaſt infuſe,
Inſpire my dull and groveling Muſe,
That I may Verſe, ſuch as may pleaſe thee, bring,
Such as the *God-like David* us'd to ſing;
Such as ſhall worthy be,
Of *Heaven* and Thee.
Grant I may ſing thy Praiſe
In fitteſt Numbers, tuneful Lays,
Which may thy wondrous mighty Works declare,
And make thy bounteous Acts appear:
That the deluded World may all believe,
'Tis God, our God alone, can Safety give.

VII.

When Wicked Men begin to rage,
Thou only canſt their Wrath aſſwage.
Thou who can'ſt ſtill the Winds, can'ſt calm the Seas,
And make 'em ſink into a tranquil Peace:
Thou Men, more boiſterous than they,
Can'ſt eas'ly calm, for all things thee obey:

All

All things act by thy command;
All things are moved by thy Hand,
And Men in vain thy mighty Power withſtand.

VIII.

All Creatures, if they could, would ſing thy praiſe,
But Man alone knows all thy ways:
Him thou haſt exalted, far
Above what other Creatures are:
Haſt made him Lord of all below,
And taught him how both Good and Ill to know.
He then ſhall never ceaſe to ſing,
Of all thy wondrous Acts, O King;
Of all thy Kindneſs lately ſhown
To this our Nation.
We all extol thy Name with one accord;
Extol and magnify thee only, gracious Lord.
Hallelujah.

JOHN CAVE the Son,
of *Linc.* Col. *Ox.*

FINIS.